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For the Christian Journal.

REMINISCENCES OF A DECEASED CLERGYMAN.

Parochial Visiting.

If the readers of the Christian Journal found themselves at all interested in the character of the Rev. Mr. H.—, from the imperfect delineations attempted in the August and September numbers, we hope the present article will not be altogether unacceptable to them.

In our last communication we promised to give, in a future number, some further account of this eminent servant of God. In fulfilling this promise, we shall pursue the course that we adopted in our former communications—attempts to give the substance of conversations in which Mr. H.— took a prominent and distinguished part.

It will be recollected that in a former number we remarked, that Mr. H.— was not only highly gifted in conversational powers, but had the rare faculty of giving to every conversation a serious and religious turn. As his views of practical piety became more enlightened and consistent, and his own heart became more deeply interested in divine things, this disposition to turn every train of thought into a serious and devout channel, became a more prominent and strongly marked feature in his character. Seldom was any one long with him without hearing something said of Christ, and said in such a winning and interesting manner, as not only to increase the hearers' interest in the man, but also in the Redeemer of whom he spoke.

Often, after having spent a few hours with this man, and witnessed the easy, natural, and delightful manner in which

he engaged every individual about him in conversation upon personal religion, I have asked myself, Why is it that Christian people, and Christian ministers, so seldom converse upon a subject so noble, so glorious, so infinitely interesting?

The conversation which I at this time intend to relate, was started by the following occurrence. A small party were dining with Mr. H.—; the whole company consisting only of two clergymen, two theological students, and three ladies—unless we add the name of Henry H.—, Mr. H.—'s son, a bright-looking boy, about eight years old, who sat by the side of his mother.

Upon our first sitting down to the table, there was that easy and unconstrained manner in our host, that put to flight every thing like reserve or embarrassment, and insensibly drew us into conversation.

The conversation was at first of a desultory character, but at length a subject was started that seemed to attract the attention of all, and the visiting clergyman, the Rev. Mr. Z.—, became highly animated in the discussion.

The subject discussed was the character of some one of the ancients. His wisdom had been called into question. Mr. Z.—, in the ardour of feeling, inquired, "If he was not a wise man, *who is wise—yes, who is wise?*"

The earnestness with which this inquiry was made, occasioned a momentary silence through the whole company. Henry, seizing the opportunity, whispered to his mother, "I can answer that question."

"Hush!" said his mother.

"Let him speak," said one of the

ladies, who overheard what he had whispered to his mother.

"What remark have you to offer, my son?" said his father affectionately, who had taken very little part in the previous conversation.

Henry's countenance brightened up with intelligence, and with a trembling voice he said, "I can answer Mr. Z——'s question, for I was reading it this morning in the Bible."

"Well, let us have the answer," replied his father.

"*He that wth many souls is wise.*"

"A very good answer," replied his father, "and I hope you will hereafter understand and exemplify its meaning."

This was the commencement of a very interesting and profitable conversation—the several means by which souls might be won, were made the subject of copious remark.

At length Mr. H—— observed, "That although none could hold in higher estimation the pulpit than he did, yet he was decidedly of the opinion, that more good could be done by religious conversation in the private circle—by thus '*preaching from house to house*'—than by public preaching in the sanctuary."

"But," said Mr. Z——, "there are a number of serious objections to this plan."

The Rev. Mr. Z——, though an amiable, and, in many points, a truly estimable man, had not those deep views of religion, and that conscientious concern about the faithful discharge of his duty, which characterized the subject of this memoir. He was naturally of an easy disposition, and quickly deterred from any course where he perceived difficulties were to be encountered. He had hitherto scarcely attempted a course of parochial visiting, and perhaps the remark of Mr. H——, though unintended, came to him as a sort of reproof.

"There are a number of serious objections to this plan," said he."

"What are those objections?" inquired Mr. H——.

"First," said Mr. Z——, "it would be too great a tax upon our time."

"Ah!" replied Mr. H——, "have we not consecrated all our time to God?

and are we not therefore bound to spend it in such a way as will tend most to promote his glory and the salvation of our fellow-men? But really to attain this object, I do not think it necessary to infringe upon any portion of that time now appropriated to duties strictly professional. We may read and write, and preach and pray as much as we now do, and yet have abundant time to see all our people, and speak to them in private about their eternal salvation. How many hours, my dear brother, do we spend in receiving and paying mere worldly visits! How many hours do we spend in pursuits totally unconnected with the objects of our ministry! O, sir, if we carefully husbanded this time, and employed it, at the blessed Saviour did his life, '*in going about doing good*,' I think your objection would have no validity, and we should find, to our inexpressible delight, in the day when Christ gathers together his elect, many additional gems in our crown of rejoicing."

"Even though we had abundant time," said Mr. Z——, re-enforcing his objection, "there are many individuals and families in our congregations, to whom we could not speak directly, upon the subject of personal religion, without giving offence, or at least without losing a portion of our influence with them, and rendering our visits at their houses less acceptable."

"Is there not in this argument," replied Mr. H——, with increasing animation, "is there not something of that '*fear of man which bringeth a snare*?' I take it as a given and indisputable principle, that when our duty is made plain to us, there is but one course for us to pursue—we must do our duty, let the consequences be what they may. When God says to the wicked, '*O wicked man, thou shalt surely die*,' we must '*warn the wicked from his way*,' however much offence it may give, else '*his blood will be required at our hands*.' And of what value, my dear sir, is that influence with our parishioners, which we lose the moment that we attempt to bring them to Christ? I think, however, that this is a mistaken view of the subject. Faithful admonition in the pri-

vate circle, when it comes from a heart full of love and kindness, will not give offence—it will elevate the man of God who thus discharges his duty, in the estimation of those very persons who perhaps feel pained by his admonition. He may not be hailed with as much welcome in the circles of gaiety; he may not be invited to those parties of pleasure where his presence would have been earnestly solicited, had he been less faithful; but, in the hour of affliction, when sober reason is on the throne, and the judgment is allowed its legitimate reign, he, of all others, will be most earnestly sought. Yes, those very persons, who, while dancing the giddy and intoxicating rounds of pleasure, might have thought his godly admonitions impertinent and obtrusive, will, when stretched upon the bed of sickness, desire him before all spiritual counsellors. I recollect an instance perfectly in point. Some years ago, I resided in L—. There was a very gay young man there, of immense fortune, who was a sort of patroon to the place. There were two clergymen in the neighbourhood. The one, a plain but faithful man; his congregation consisted of the lower and more ignorant class of people; he did his duty to all, and to this gay and wealthy young man he frequently spoke with all the plainness and faithfulness of the ancient prophets, though perhaps not always with the same prudence. The society of this faithful minister, of course, was not much sought; he was often spoken of as a sour, disagreeable Puritan. The other minister had more learning and refinement, and a more fashionable congregation. His society was much sought by this gay young man, and they at length became almost inseparable companions. This minister, though he often witnessed in his young friend immoralities plainly forbidden by the Bible, never presumed to reprove him; he therefore retained his attachment and esteem until he was suddenly seized with a sickness which proved fatal. Being fully impressed with the conviction that he should never recover, he began to think about meeting the Judge eternal, and the agony of mind he now experienced no

one can conceive. His friends proposed to send for the minister who had for so many years enjoyed his intimacy. ‘No, no,’ said the dying man, ‘he can do me no good. He has feared to tell me my duty when in health, and he will not have confidence to be faithful now. Send, send for that despised man of God, who has not been deterred, by fear or favour, from warning me through life, and apprising me of my real character.’”

“But,” said Mr. Z—, still starting objections, “we should often find it impossible to introduce religious conversation, without the greatest abruptness and apparent incivility.”

The next number will contain the continuation of this conversation.

IRENEUS.

State of the Church.

(Concluded from p. 16.)

Pennsylvania.

This diocese consists at present of the bishop, the assistant-bishop, 53 presbyters, 12 deacons, and 71 congregations; being an accession, since the last General Convention, of eight clergymen, and 17 congregations.

Nine persons have been ordained deacons, of whom one was an alumnus of the General Theological Seminary; and eight deacons have been admitted to priests' orders.

There are fifteen candidates for holy orders: John H. Marsden, John Campbell, Henry Hood, Darius Williams, jun., George E. Hare, George P. Geddinge, David Dick, Matthew H. Henderson, Frederick Beasley, Samuel W. Selden, Sansom K. Brunot, Lyman N. Freeman, Charles Shaler, Richard Collier, and Edward Y. Buchanan.

The Rev. Benjamin Allen has departed this life.

Seventeen churches have been duly organized and received into union with the convention; and seven churches have been consecrated to the service of Almighty God.

The number of persons confirmed has been 1017, of whom 628 received that holy rite from the assistant bishop.

Many of the parochial reports, as printed on the journals, are imperfect.

The number of baptisms reported since the last General Convention, is 2211, of whom 294 were adults. The number of communicants, according to the journal of the last convention of the diocese, is 2563.

On the 10th day of May, 1827, the Rev. Henry U. Onderdonk was elected to be assistant bishop of this diocese during the life of the present bishop, and to be the bishop of the diocese after his demise. Dr. Onderdonk was consecrated to the Episcopacy on the 25th of October, in the same year, in Christ church, Philadelphia, by Bishop White; Bishop Hobart, of New York, Bishop Kemp, of Maryland, Bishop Croes, of New-Jersey, and Bishop Bowen, of South-Carolina, being present and assisting.

The funds for the support of the Episcopate are the following, viz.—The generous bequest of the late Rev. Dr. Pilmore, \$7,969 12; the fund raised by annual collections in the different churches, \$12,478 55; a loan of \$30,000; and the legacy of Mr. Doz, \$4,701 33.

The missionaries employed within the past year, under the ecclesiastical authority of the diocese, were eleven in number.

The fund for the support of the widows and children of deceased clergymen, amounts to \$42,595 33.

The state of religion, on the whole, appears encouraging. Sunday school instruction flourishes in many parishes, and is carefully maintained in nearly all. Infant schools have been established with much success in some instances, and promise a high degree of usefulness. Occasional examples have occurred in a few of the congregations of a peculiar degree of religious sensibility, followed by numerous and solemn professions. In other places, large additions have been made to the congregations and to the number of communicants, accompanied by a gradual increase of general seriousness and devotional regularity. And a much more earnest attention is manifested on the subjects of Theological and Christian education, and the great cause of missionary exertion.

And although the diocese has not

escaped its share of the agitation usually incident to the management of elections, whether in church or state; although we have had to lament, in some particulars, the evils of a temporary alienation amongst brethren, and in many others, the spirit of worldliness, indifference, and neglect; although we have great reason to long for an increase, not only in the number of our ministers, but in the zeal of their labours, and in the consistent diligence of their flocks; yet is there cause of deep and fervent gratitude to the gracious Head of the Church for the blessings which he has vouchsafed to us, and ground to hope that the diocese of Pennsylvania will experience an increasing measure of prosperity for the years to come.

Delaware.

In the diocese of Delaware there are five clergymen resident, four of whom have parishes, the other, from age and infirmities, only occasionally exercising his ministry.

In Newcastle county the churches are in good repair, and supplied. In the two remaining counties the state of the Church has not materially altered since the last report—with this exception—that a commodious and handsome place of worship has recently been erected in Smyrna, Kent county, and consecrated to the service of Almighty God by the Right Rev. Bishop Onderdonk. A clergyman has been invited to officiate in this church, and has accepted the invitation.

Attached to several of the churches are flourishing Sunday schools, in which deep interest is felt, and from which there has been a happy result. There has, in some of the parishes, been laid the foundation of libraries attached to the churches, and thus an example set worthy of general imitation. It is to be regretted that the Diocesan Missionary Society has been totally inefficient, from the inability to obtain missionaries.

The Church in Delaware, availing itself of the provision in the twentieth canon of 1808, invited the Right Rev. Bishop White to visit and perform Episcopal offices in this diocese, and a

similar invitation has been given to the Right Rev. Dr. Onderdonk, as assistant bishop, whose services have produced and revived feelings promotive of the best interests of the Church.

The number of communicants, so far as they can be ascertained, is 217. The difference under this head, between the present and former return, is attributable to an error in that, and not to any diminution of communicants.

Maryland.

It appears, from the journals of the several conventions which have been held in this diocese since the last meeting of the General Convention, that four persons have been ordained deacons, and thirteen admitted to the holy order of priests. There are now in the diocese 51 clergymen and four candidates for orders, and three churches have been consecrated to the service of Almighty God.

According to the parochial reports, 3,302 persons have been baptized, 575 confirmed, and there are now 2,325 communicants in the Church. But it is to be observed, that in some instances no parochial reports have been made, and that in others there does not appear to be as much accuracy as it would be desirable to find in them.

The Diocesan Missionary Society, formed some years since, appears to have been useful in some of the parishes which had been deprived of the ordinances of the Gospel, and it is a matter of deep regret that it has not received that pecuniary aid which the situation of many parts of the diocese so imperiously demands. Sunday schools have been formed in most of the parishes, and have been eminently useful, and some of them have become auxiliary to the General Sunday School Union of the Protestant Episcopal Church. There are charity schools also attached to St. Paul's parish, and St. Peter's church, in the city of Baltimore; and in that first named, 23 female orphans are supported as well as instructed. The Episcopal Female Tract Society of Baltimore, which has been mentioned in former reports, continues to render essential service to the cause of religion and the Church. Societies of a

similar description, most of them auxiliary to the one just named, have been formed in other parts of the diocese, and have, with the Prayer Book and Homily Society of Maryland, been instrumental in diffusing among our members a knowledge of the doctrines, liturgy, and government of the Church. The funds of the Corporation for the Relief of the Widows and Orphans of deceased Clergymen are considerable, and the products of them have been beneficially applied, in many instances, to the relief and comfort of those for whom it was intended. At a late meeting of the convention, a society was formed for the relief of aged and infirm ministers of the Church.

Since the last meeting of the General Convention, the diocese of Maryland has been called to mourn the death of its much beloved Bishop Kemp. The journals of the two last conventions record the deep affliction which was produced by this event, and the various communications of the different ecclesiastical bodies, expressing their condolence with the Church in the diocese, in the heavy loss which it has sustained, and the sentiments of love and veneration which the diocese at large cherished for him.

Under the constitutional and canonical provisions of this diocese, for the performance (during a vacancy in the Episcopate) of duties not peculiarly belonging to the Episcopal office, the Rev. William E. Wyatt, D. D. has been elected president of the convention.

The Right Rev. Bishop Onderdonk, assistant bishop of the diocese of Pennsylvania, on the invitation of the standing committee, has visited and performed Episcopal services in several portions of the diocese; and his services have produced the happiest effects, and tended, in a high degree, to sustain the cause, and extend the influence, of our Church in Maryland.

Episcopal duties have also been performed in several parishes in the District of Columbia, by the Right Rev. Bishops of Ohio and Virginia, on the invitation of the standing committee, made at the request of the parishes in which the services were rendered

Virginia.

The prospects of the Church in the diocese of Virginia continue encouraging, and indeed are greatly more so than at the time of the last report. The number of clergy has considerably increased; the principles of the Church are better understood, and more than ever loved; and the influence of pure and undefiled religion more extensively felt. Arrangements have been made for the *permanent* establishment of the Theological Seminary of the diocese; and a system adopted for its future management, calculated, it is confidently believed, very greatly to extend the influence, and multiply the benefits, of that institution. A Diocesan Missionary Society has been recently established, from whose operations much is expected, and by means of which our numerous waste places, we trust, will soon be, in some hopeful measure, supplied with the ministrations of the Gospel, and the doctrines and institutions of the Church made known in the hitherto neglected and destitute, but important, western section of the state beyond the mountains. Auxiliaries to the Education Society, one of the favourite institutions of the diocese, have considerably multiplied; and by them uncommon exertions have been made, within the last two years, for the vigorous and successful prosecution of the noble and truly pious object of assisting devout and gifted youths in preparing for the Gospel-ministry.

Besides the repair of several of our old churches, almost in ruins, and the re-occupation of some hitherto almost or entirely deserted, it is pleasing to report the building and consecration of several entirely new.

The number of clergy is now 44; and there is the prospect of an early addition to their number from among the candidates for orders now prosecuting their studies at the seminary.

North-Carolina.

The situation and prospects of this diocese are such as to encourage its labourers, and call forth lively thanksgiving to Him who ruleth over the whole Church.

Since the last General Convention of 1826, there have been baptized 489, (of whom about 60 were adults,) and confirmed 160. The present number of the clergy is 12, viz.—One bishop, nine presbyters, and two deacons. The number of communicants is 640. Many have been added since the last report; and it may be well here to correct an inaccuracy in that report. The number of communicants was at that time stated to be 649, whereas there could not have been more than 500, which would show an increase, since that period, of 160. The number of Sunday scholars is about 500; and an increasing zeal in the cause of Sunday school instruction is manifest in all our congregations. In almost every instance, our schools are connected with our General Sunday School Union, and are reaping much benefit from its excellent system of instruction.

The number of congregations is 24. —Three persons have been admitted to the holy order of deacons; and four deacons have been ordained priests.

There are at present two candidates for holy orders, viz. Mr. Wm. Norwood, and Mr. Joseph H. Saunders; the former of whom is pursuing his studies in the General Theological Seminary.

Lay reading, in the vacant congregations, has been attended with much profit — Much good has been done by the female associations of industry.

The Episcopal fund is at present estimated at \$11,405.

The bishop has been freed from parochial charge.

The canons and rubrics are, in all cases, complied with; and above all, a spirit of love and harmony pervades the councils, as well as the daily intercourse, of its ministers and members.

At the last convention, the bishop expressed his heartfelt gratification, and unfeigned thankfulness, for the increasing piety which was apparent in all the congregations during his last visitation.

South-Carolina.

In this diocese there are 43 organized congregations, eight of which are without a minister. The clergy consist of the bishop, 29 presbyters, and four

deacons. One of these has been absent from the diocese since 1826, but has never applied for or received his dismission from the diocese, according to the canons. Twenty-five of our ministers are clerically employed: one is president of the college in Charleston, and eight are without cures. Within the period embraced by this report, three persons have been admitted to the holy order of deacons, and four deacons have received priests' orders.

One clergyman has been displaced from his grade in the ministry, and two have departed this life. Several distinguished laymen have been removed by death, and also one of our candidates for holy orders. The number of candidates is five. Two churches have been consecrated, and one is nearly ready for consecration.

The baptisms reported are—of infants, 882; of adults, 117; and 368 persons have been confirmed. There are 1,974 communicants reported, of whom 476 are persons of colour.

The monthly religious publication, entitled "The Gospel Messenger, and Southern Episcopal Register," which was commenced in January, 1824, is still continued, under the direction of members of our Church.

The bishop's fund is slowly increasing, and amounts to \$9,637 80; which sum is invested in public securities.

The religious societies mentioned in our last report, are engaged in their useful labours with undiminished zeal. They have had in their service, within the last three years, nine missionaries. Several sewing societies, for pious and charitable purposes—a female Bible, Prayer Book, and Tract society—and a society for the special purpose of increasing the bishop's permanent fund, (which is under the control of the diocesan convention, and of which three-fourths of the interest may be applied to the immediate support of the Episcopal office in the diocese, if needed,)—have been instituted. Of this last-named society, for the scheme of which we are indebted to the judicious zeal of one of our clergy, who is also a very active officer of the same, any person can become a member, by paying one dollar annually; or a member for life,

by paying twenty dollars; regulations which, it is hoped, will ensure a large number of members, and render the society eminently efficient.

Our Sunday schools are in successful operation, and have been greatly aided by the books of the Sunday School Union of our Church. The number of teachers reported to our last convention was 150, and of scholars 1,215.

This diocese has never been insensible to the interests of the General Theological Seminary, nor unwilling to do what it could to promote them. In conformity to the recommendations of the last General Convention, measures were taken for procuring our quota in aid of the building fund of the seminary. The subject was brought before the convention in 1827, by the bishop; and a committee of the same convention reported a scheme of contributions, according to which we have the satisfaction to report that \$1,040 74 has been paid in. The balance due, viz. \$609 26, (the whole quota being \$1,650, at the rate of \$50 for each of our 33 clergymen,*) we have no doubt would have been obtained, but for the late bequest of Mr. Kohne, which some persons may plead, not correctly, as we think, as a reason for not giving, since many years will probably elapse before the seminary will receive this bequest.

There was paid to the general fund of the seminary, prior to the General Convention of 1826, (see page 48 of the journal,) by this diocese	\$9017 60
Since that period paid into the same fund	269 60
On account of the building fund, paid in	1030 74
For the founding of the Claremont Scholarship, paid in	48 00
The Bishop Dehon Scholarship fund is	3567 68
The Bishop Bowen Scholarship fund at present is	1551 57

Total contributed to this object	\$15485 19
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* When the subscription was opened, we had 33, now we have 34 clergymen.

The Domestic and Foreign Missionary Society, instituted by the General Convention, (we regret we are not able to report a larger number,) has only five annual and twenty-one life members in this diocese.

We have the pleasure to report, that the canons and rules of the Church are observed. Indeed we know of no clergyman among us who habitually disregards them.

Georgia.

The Church in this diocese has undergone no material change since the last General Convention, but continues to labour under the depression arising from the want of clergymen, not only for the supply of parishes already organized, but also for the raising up of new congregations in districts where every encouragement is offered for successful ministerial exertion. Efforts have not been wanting to remedy the evil, in the formation and encouragement of missionary societies, and in the repeated applications which have been made to individuals, as well as to the Church at large, for co-operation in reaping the wide-spread harvest which is here presented.

The Rev. Lot Jones, by whose assiduous labours Christ church at Macon was founded and organized, has resigned its rectorship, and removed from the state. The Rev. Thomas S. W. Mott, of Gardiner, in Maine, being obliged to visit the South on account of his health, kindly consented to accept a missionary appointment to St. Simon's Island, upon the duties of which he entered in November last. "A very gratifying proof of the estimation in which his services were held, and of the favourable impression he had produced, as well as of the desire of the people for the enjoyment of the ministrations of the Church, was furnished by the resolutions adopted at a meeting, held for the purpose of securing his permanent settlement on the island; by which, considering the small number of those who could contribute, a very liberal offer was made for his support." The relation in which he stands, however, to the church at Gardiner, forbids the hope that he can continue

much longer to occupy this important station.

To counterbalance, in some degree, the discouragements arising from the sources already named, it is cause of devout thankfulness to the great Head of the Church, that he has not left himself without witness among us, in the increasing prosperity and flourishing condition of the congregations in Savannah and Augusta. The former has, indeed, sustained a severe loss, since the last meeting of this body, in the removal by death of the Rev. Abiel Carter, to whose sound and enlightened views and instructions may be mainly attributed its present firmness and stability in the faith. The latter also, by a similar dispensation of Divine Providence, has been deprived of the active exertions of one of its warmest and most devoted friends among the laity. But these occurrences, though deeply and sincerely lamented by all, have not essentially retarded the advancement of the general interests of these churches, but rather operated favourably, we trust, in the production of an increase of piety, over which, to whatever cause it may be attributed, we are constrained to rejoice.

There is in this diocese but one candidate for holy orders, viz. Mr. Theodore F. Bartow, who was admitted within the last year. The number of communicants is about 200. Sunday schools are established in Savannah and Augusta, in connexion with the Protestant Episcopal Sunday School Union, and are in a prosperous condition. There are also two societies auxiliary to the General Domestic and Foreign Missionary Society, which annually transmit their mite to the treasurer of that important institution. In addition to which, there are several others of a local nature, to whose exertions we look, with anxious expectation, for the future enlargement of the borders of Zion, and humbly hope that, under the divine blessing, we shall not look in vain.

Ohio.

The diocese of Ohio reports the number of clergy to be 15, consisting of a bishop, 13 presbyters, and one deacon.

Three persons have been admitted to the holy order of deacons; and four deacons have been advanced to priests' orders. One deacon was also ordained in Philadelphia, by permission of Bishop White, in 1827; and in Washington, District of Columbia, in 1828, four deacons were admitted to priests' orders; and in 1829, one deacon received priests' orders in Baltimore.

The number of candidates for orders is two, and doubtless it will receive accessions from the pious young men now pursuing their classical studies at Kenyon college.

The Journals of 1827 and 1828 exhibit an increase of 101 communicants. Baptisms 329, of whom 35 were adults.

In casting our eyes over this extensive diocese, where the hand of God has lavished its bounties, we grieve to see the moral waste that spreads around. Multitudes there are without a Sabbath, without a preacher, without a sanctuary, without ordinances, "living without hope, and without God in the world." In some places, false teachers have crept in; in some, contentious disputants bear sway; some seem to preach for "envy and strife," supposing "to add affliction to the bonds" which already fetter the powers, and limit the exertions, of the "faithful in Christ Jesus." The convention of Ohio are not indifferent to this state of things; and in the strength of God, they are addressing themselves to the work of reformation, and to the maintenance of true religion. Ministerial faithfulness amongst us is encouraged by large and attentive audiences; by frequent additions to the Church, of such, we trust, as shall be eternally saved, and by the extension of that influence which the power of truth seldom fails to exert. Amongst the members of the convention there is a pervading spirit of good fellowship. The zeal and love of the excellent bishop are felt and imitated. And where there are harmony of views and concentration of strength, happy results may be rightfully anticipated.

In such paucity of ministers, and feebleness of means, we have not neglected those powerful auxiliaries to the ministry of reconciliation, which

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are found in the Prayer Book, Sunday school, and Tract associations. These have been established, and are operating to a considerable extent. There is also a missionary society, which has been useful, and may be made most extensively so; as from the peculiar circumstances of our new settlements, it probably possesses the greatest power of influencing them. What more can be done for the Church in this diocese? Our hope is in God, to bless Kenyon college. Under Him, that institution may furnish missionaries to the wandering and unsettled, and pastors to organized congregations. Its prosperity, of course, has been, and is, matter of deep anxiety to the convention. So far, through the indefatigable labours of the venerable bishop, and the smiles of approving Heaven, difficulties, apparently insuperable, have been overcome; embarrassments, painfully depressing, have been relieved; and success still calls for increased exertion. The centre building has been completed; but much remains undone. All is lost, if effort be relaxed. And the Church in this diocese cannot cease to make our appeal to the friends of science and literature, of our own Church, and the cause of Christ throughout the land, whilst an institution, upon which such destinies hang, is in jeopardy.

Mississippi.

In this diocese are five congregations:—One in Natchez, one in Woodville, one in Jefferson county, one in Port-Gibson, and one in Vicksburgh.

Within the last three years there have been—Baptisms (adults 8, infants 57) 65—marriages 30—funerals 20. The number of communicants is 50.

Trinity church in Natchez, the only one in the diocese that affords a salary adequate to the support of a minister, is, at this time, vacant.

In Vicksburgh a considerable sum of money has been subscribed for the purpose of erecting a church, and the congregation are very desirous of procuring the services of a minister.

Since the last General Convention, this diocese has been bereaved of one of her most zealous and active ministers, the Rev. James Pilmore, by whom

Trinity church, Natchez, and Christ church, Jefferson county, were organized. In this secluded region, where many labourers are needed, and but few are found, his loss is deeply felt.

There has been formed in this diocese a society, styled "The Protestant Episcopal Society for the Advancement of Christianity in Mississippi." This society has distributed a considerable number of Prayer Books and Tracts.

There are, within the limits of this diocese, several flourishing villages, where it is thought churches might be organized, could missionaries be found who would devote themselves to such an undertaking.

The two Sisters of Saint Benedict.

(From the Christian Guardian for Dec. 1829.)

An English lady residing near the mouth of the Seine, and devoting her time and property to acts of Christian benevolence, became acquainted with two French females in the course of her labours of love, under circumstances as singular as interesting. Resting herself in a small shop, she entered into discourse on religious subjects with the mistress, who observed, "that she wished very much the lady was acquainted with two of her old friends, who had been for many years secluded from all society, and who, she believed, were of the same way of thinking as the person with whom she was conversing."—"Where do they live?" "I can scarcely tell you—I have not been able to leave my shop for seven years, owing to a broken limb; but I used to visit them before that accident, and I believe they live where they did then." "But do you never see them pass by?" "Very rarely, madam: they never go out but just to sell the little lace they make." "Have they no friends?" "I believe not one in the world." "Have they no kind neighbours?" "I do not think there is a person in this place, who, knowing them, would do them the slightest civility. Indeed I should never mention them to any one here, lest it should give occasion to some new act of cruelty towards them."

"Why, how is it they have forfeited all the good offices of neighbourhood?" "Oh, madam! they are heretics, and have been excommunicated by the priest many years since; and the present curé has often declared, that when they die, he will not bury them, nor will he administer any of the sacraments of the Church to them." "Why do you think that I am like them?" "Because they are very strict in their own religion, which I think must be the same as yours, particularly as they are very devout on the Sunday." "Well, I am very curious to see these good women: you must give me their address, or at least the best direction you can." The directions given were so vague, that several attempts to find the persons proved fruitless, and the lady had relinquished her search, when one day as she passed through the same quarter of the town, and was engaged in conversation, she was accidentally led to the long-sought spot. Ascending a flight of steps, she opened a gate leading into a small enclosed but desolate piece of garden-ground, in which stood a half-ruined hut, the dwelling of the excommunicated females. The elder was eighty-two, the younger eighty years of age. The few articles of furniture within, corresponded with the air of wretchedness without; all seemed sinking into the last stage of decay. When she looked round, and realized such a scene of destitution, she involuntarily asked herself, "Can these beings be the precious and chosen of the Father of love?" but in the same instant she recollected that it is oftentimes the poor of this world who are rich in faith, and heirs of the everlasting kingdom.

There is a surprising influence in Christian experience, which gives its possessor the power of discerning spirits; and by the laws of sympathy, a sentence—a phrase—a tone—a manner, is often sufficient to strike upon the heart, and make it flow out in affectionate confidence. Such was the case in the present instance; a short introduction made the parties perfectly at their ease with each other; the visitor found the objects of her compassion deeply instructed in the spirit

and letter of the Scriptures. She beheld in the scene before her a striking exemplification of the life of faith, in its simplest and purest exercise. She witnessed a realization of that twofold crucifixion which St. Paul experienced—the world crucified to the believer, and the believer to the world.

These women proved, by their history, to have been the peculiar orphans of Providence for thirty years past. They had been members of a class of female Benedictines, an order of the Romish Church, who devoted much of their time to meditation on the Scriptures, and particularly to the prophetic parts. They believe that in the destruction of the churches by the Jacobins, at the period of the revolution, the prophecy of Daniel, respecting the abomination of desolation standing in the holy place, was fulfilled; and from that time the faithful were to withdraw from all visible communion with the nominal Church, till she shall put away her corruptions, to turn to the Lord with a true heart. They are of opinion that the Christian Church is now in captivity, and under divine chastisement, and that she will be restored when the Jews are brought in with the fulness of the Gentiles; that is, when the Saviour appears the second time, not to expiate sin, but to complete the salvation of his universal Church.

These views of religion, with their consequent separation from the external Church, induced persecution in various forms. During the troubles of the revolution, their property was alienated or lost to them, and they were under the necessity of making lace for their subsistence. For above thirty years they have been unable to purchase either clothes or furniture; so that, when the lady discovered them, they were reduced to the last of their apparel, and were using the last pieces of their decayed household goods. A bed, a few chairs, a three-legged stool or table, composed the remnants of their furniture. Advanced in age, doubled with infirmity, their eyes not only weak but much inflamed, without the relaxing and cheering influence of a fire, and the value of their

bobbin-lace unappreciated, the result of the united labour of these venerable sisters, toiling as they did from sunrise to midnight, was truly pitiable. *Six sous* per day was all they could realize for their mutual support; but under this extreme poverty there was an expression of complete satisfaction; it was not simply *contentment* nor *resignation* that they felt—they seemed to subsist on spiritual and heavenly promises, to feed on the hidden manna, and literally to experience that "man doth not live by bread alone, but by every word which proceedeth out of the mouth of God." The promises of Jehovah to his people, and the prophecies of the final glories of the Church under the personal government of the Messiah, have been the constant nourishment of their souls. Long have they lived "looking unto Jesus," and "hasting to the coming of the day of God;" and so conversant are they with the letter of the sacred prophecy, and so much do they make the dispensations of God to his Church the objects of their study, that they are able to satisfy themselves, in the revolutions of a world they have long since quitted, and to determine, after their own calculations, the precise period of the second advent of the Saviour.

Is it not wonderful to contemplate these two poor, persecuted, almost starving women, finding in the prophecies of truth such a source of comfort and joy—to see them neither oppressed by natural wants, nor rendered selfish by social persecution, but entering with ardour into the purposes of divine love to a ruined world, and hastening forward in glorious anticipation of that millennial blessedness, where the knowledge of the Lord shall cover the earth, and the gentle sceptre of the Messiah shall sway an enlightened and obedient universe? They are perfectly taught in the spiritual nature of true religion, and know full well, that those who are regenerated by the spirit of God, can alone claim the name of Christian; and with all their attachment to the name of *Catholic*, they believe that, during the French revolution, England was the great centre of vital

piety. In conversation with the lady, they have alluded to a remark one had made to the other, when Napoleon declared his intention to invade Britain—"No," said she, "he will not go there; the ark of the divine presence is in that island." The sisters are so ignorant of the spiritual character of a large number of the reformed in France, that when a Swiss, or a French Protestant converses with them, they are surprised, and say, "Why, he is one of us!" They do not like to be interrogated on their Catholic adherence. Their prejudices and old attachments are very powerful. They in particular cherish the notion of the tutelary ministrations of the Virgin, and trust they have enjoyed much benediction from her celestial guardianship.

Their visitor soon provided some necessary comforts for these aged females, such as a warm blanket and some fuel. She said it was delightful to witness the gratitude with which they received these kindnesses. The current of their feelings turned directly on God, and they accepted all as so many proofs of his unchanging love. But they show no desire for relief of any kind, and their benefactress allows them to preserve their long-accustomed habits of industry, abstinence, and independence, as essential to their happiness. Extreme poverty makes their estimate of the value of things very curious. The loss of a pin is a circumstance of grave consideration. They never cease to search till it is recovered. They use a pair of scissors which have been in use sixty years. Their garments cannot be designated by the original fabric—they have been for thirty years in successive repair by every variety of material. They eat bread generally, vegetables when they are very cheap, and drink occasionally a cider which they make by steeping a few dried sliced apples in water, and squeezing the whole through a cloth. They work at night with a candle placed beside a white glass bottle filled with hot water, affording warmth and light. The lady winds the cotton on the bobbins to assist them in their lace-making, and she reads almost

daily the Scriptures to them, that they may both work at the same time, and this she knows to be the greatest favour she can confer upon them. This exercise is very edifying to the reader, who is constantly hearing parallel passages, or such as are explanatory, quoted by one or other of the sisters.

Such instances as these encourage the hope, that amidst all the darkness and superstition of Roman Catholic countries, obscure individuals and retired families may be found, who have been able in some degree to rise above the common level, and with much remaining darkness, and many imperfections, to worship the Lord in sincerity and truth. Nor should we be surprised at meeting among such persons with ideas very foreign to our own views and feelings. We are tempted to smile at these aged females conceiving that they had derived benefit from the guardianship of the Virgin, and yet how many amongst ourselves are amused or cheered with the idea that departed friends are their guardian angels hovering around their path. When such ideas are entertained, the individuals are prepared to apostrophize those whom having loved in their lives, they conceive to be still observant of them; and the way is thus gradually prepared for that idolatrous worship, and those vain expectations, which members of the Romish Church entertain with reference to the Virgin and departed saints. Alas! when poor Christians are destitute of the word of God, and restrained from public worship, there is a famine of sacred truth which may well make them spiritually lean from day to day; while the conviction that such secluded individuals exist, should stimulate Christians, when travelling in foreign countries, to seek out Christ's sheep scattered in the retired and dreary recesses of this wilderness world, and by reading to them the sacred Scriptures, or placing in their hands the inspired volume, endeavour to remove the darkness from their understandings, and assist them forward in the path of heavenly peace.

ALPHAGE.

For the Christian Journal.

Convention of New-York—Missionary Reports.

THE following extracts from the missionary reports contained in the journal of the late convention of the Protestant Episcopal Church in the diocese of New-York, cannot fail of being interesting to our readers.

From the report of the Rev. Moses P. Bennett, missionary at Angelica and Hunt's Hollow, Allegany county:—

In Angelica my labours have been rendered successful by His divine aid, who is the author of every good and perfect gift. The members of this Church are making preparations for the erection of a house of public worship, which we trust will be completed during the coming year. A Bible class for the purpose of answering questions, and an explanation of the doctrines and articles of our Church, has also been kept up both in this place and at Hunt's Hollow. A Sunday school, as heretofore, has been kept in operation by some of the females of our Church; as also a female society for charitable and benevolent purposes.—The congregation in Hunt's Hollow, which is called St. Mark's Church, have lately finished a neat Gothic building, which was consecrated by the bishop on the first of September last.

From the report of the Rev. Ephraim Punderson, deacon, missionary at Colesville, Broome county, and parts adjacent:—

At Harpersville, the state of the Church is interesting and encouraging. A degree of embarrassment, which her members still feel, arising from a debt incurred by the building of a church, which was consecrated last fall, has operated in retarding her growth. We have, however, enjoyed the satisfaction of witnessing a small increase of her communion, the continuance of zeal and perseverance in her members, and the dawning of a spirit of candid investigation into her principles and practices, which has been already attended with favourable results, and upon which we build, with no small degree of assurance, her future prosperity.—At Coventry, your missionary found the Church in a very low condition. This parish has been organized 20 years; during this time it has been supplied with only occasional preaching, and barely subsisted. An appropriation of one-sixth part of my time to this place has been attended, under the blessing of God, with some good consequences. The members of the congregation have resolved to make one more ef-

fort for the preservation among them of that form of religious worship, and that order of spiritual communion, of an attachment to which, from early education, they cannot divest themselves. For this purpose, they contemplate raising (if possible) for the ensuing year, a sum sufficient to compensate a clergyman for one third part of his services, and in the meanwhile to procure a room, in which to convene for public worship, more commodious than the school-house, which necessity has hitherto compelled them to occupy.—At Green, his services, he regrets to state, have not been attended with those happy consequences which have been ardently desired. A majority of the families of the village, however, profess a preference for Episcopal services, and the expectation is not yet entirely relinquished, that the day is not far distant when the Church will be planted here, and a portion of that wealth, in which the village, from its advantageous situation and its spirit of enterprise, is gradually increasing, will be converted to the support and fartherance of the pure religion of Jesus Christ, and the prosperity of his household.

From the report of the Rev. Rufus Murray, missionary at Mayville, Chataugue county, and parts adjacent:—

Besides frequent lectures in different places of the county, I have spent one Sunday at Westfield, where there are a few friends of the Church, who are desirous of her services, and would gladly contribute of their substance, could they procure the ministrations of a clergyman for a portion of the time. And in another section of our western wastes, I have of late enjoyed the satisfaction of seeing a promising field opening to receive the pure and unadulterated doctrine of the Gospel as embraced in the Church; for having received an urgent request from Ellicottville, the county seat of Cattaraugus, I was induced to spend a Sunday with the people of that new but flourishing village; where I found a number of families that had formerly belonged to the Church, and who had lived years without enjoying the privileges of her services. Accordingly, on Sunday, I administered the communion to eight, whose joy and gratitude were manifested by their tears, which, to a missionary who witnesses the lively interest felt by those who have long been deprived of the ordinances of the Church, is a source of gratification which none can anticipate but those who visit the destitute and waste places of our Zion. So acceptable were the services, that I was urged to make another appointment, which I did, and since fulfilled; when, agreeably to their wishes, I organized the church there, according

to law. I therefore consider it my duty (knowing their wishes and anxiety, also their destitute situation) warmly to recommend this infant church to the notice of the Missionary Society. Now is the favourable crisis for exertions to be made, which might be urged by many considerations; for, by their own efforts, aided by the Missionary Society, they will be enabled to place their church upon a permanent foundation. This place, together with that at Orleans, about twenty miles distant, will form a pleasant missionary station.

From the report of the Rev. Edward Andrews, missionary at New-Berlin and Sherburn, Chenango county:—

During the past year, two public-spirited individuals have erected, [in New-Berlin,] at their own expense, a convenient dwelling-house, for the residence of your missionary, and which it is fondly hoped will ultimately become the property of the parish as a parsonage. Great exertions were also made in the spring, to procure, by subscription, money for a church bell, and I am happy to say were successful, and a bell of very fine tone was accordingly purchased in the city of New-York, and has been suspended in our church. About the same time, an elegantly bound Prayer Book was presented to the vestry, for the use of the desk, by Mr. Waterman Field, jun., and the desk and pulpit made very neat and respectable in their appearance by the exertions of several pious ladies.—In Sherburn, also, your missionary would relate with thankfulness the good things the Lord hath done for us. A spacious and convenient room, sufficient to hold between two and three hundred persons, has been prepared with a desk, for the place of worship, and has always, when your missionary has preached, been filled. A bell has also been purchased and suspended over the house, and in consequence our meetings are regulated with more punctuality than might have been expected, when it is remembered that a church has been organized only two years since, and the labours of your missionary the first employment there of a minister of our Church. This is the only bell in that large and populous town. In the absence of your missionary, the services of the Church are read every Sunday by Mr. H. N. Fargo, whose untiring zeal and perseverance demand the highest praise. A lot of four acres has also been purchased by the vestry, in the centre of the village, designed as a future parsonage and site for a church, the price of which was \$500; and neat and respectable vessels for the communion service, procured by a public collection. In the town of Smyrna there are also some very favourable symptoms of respect and attachment to

our Church; and I cannot but indulge the hope that another year will show that my labour in that place has not been in vain. In New-Berlin and Sherburn are Sunday schools of the most flourishing character, under the influence of our Church; that in New-Berlin consists of about 70 scholars, and that in Sherburn, superintended by Mr. Fargo, of about 80. To each of these schools is attached a well assorted library for the benefit of the pupils. I attend also a Bible class in New-Berlin, of about 30, every Saturday evening.

From the report of the Rev. Moses Burt, missionary at Ticonderoga, Essex county, and parts adjacent:—

Since my last communication, I have continued my services at Ticonderoga and its vicinity, excepting three Sundays, on which I performed divine service and preached at Plattsburgh. The friends of the Church in that village are at present making an effort to raise funds for the erection of a church edifice, and they feel a good degree of confidence that they shall commence the building soon.—So great has been the depression of business in this place, and consequent embarrassment, that though a sum was subscribed nearly adequate to defray the expense of erecting us a place of worship, yet it has not hitherto been thought advisable to commence it. We do, however, with some confidence, anticipate the commencement of so desirable and necessary a work the coming winter.

From the report of the Rev. Seth W. Beardsley, missionary at Le Roy, Genesee county, and parts adjacent:—

Our services this season are better attended than last year, and our prospects more encouraging. Several substantial and respectable families have connected themselves with our Church. But still we have great reason to acknowledge our weakness and the smallness of our numbers.—There is also a great want of devotion to the cause of God and his Church amongst those who profess to be his friends.—A spirit of considerable seriousness has of late, however, been awakened amongst us, and we trust its good effects will continue to be felt in the increase of pure and undefiled religion, and a union with the Church of such as hope to be saved.

From the report of the Rev. Beardsley Northrup, missionary at Windham, Greene county, and parts adjacent:—

We begin already to see some fruit of our labour: some have been added to our communion; our congregation is much larger than it was the last year; and the

members of the church indulge a hope that their prospects will continue to grow better.

From the report of the Rev. Phineas L. Whipple, late missionary at Fairfield, Herkimer county, and parts adjacent:—

No material alteration has taken place in this station since my last report. I only add, that this station is much too extensive for one clergyman; and having continued my labours here until my general health appeared evidently declining, I thought it my duty to leave, although I have left many pious and ardent friends of the Church, who, with many others, manifested a strong personal friendship to myself. May this important field of labour be supplied with a faithful clergyman, that the walls of our Zion may be built up and strengthened more and more, and may the Lord send forth a greater number of labourers into this extensive field.

From the report of the Rev. William Linn Keese, missionary at Brownville, Jefferson county, and parts adjacent:—

With respect to Brownville, my particular charge, I would observe that the Church is slowly, but surely increasing in strength. Those who have attached themselves to our communion, appear to realize their obligations, and to be advancing in the graces of the Christian life; while among those of my usual hearers who have not yet come "to feed on the banquet of heavenly food," and whose prejudices against the Church are not entirely removed, a degree of seriousness prevails, and a spirit of inquiry is abroad, from which the most favourable result may be expected. Our expenses have been increased by the purchase of an organ and the painting of the church, and when I left home, the vestry were making preparations to erect a fence and plant trees around our building.—As far as circumstances would permit, I have performed missionary duty in the vicinity of my station. At Cape Vincent, a village at the distance of twenty miles from Brownville, I have occasionally officiated, and my services have been gladly received. Here there are a few Episcopalians very desirous of obtaining the regular ministrations of the Church of their ancestors and their affections, and it is a source of deep regret to me, that my engagements prevent me from officiating more frequently among them. In reference to the increasing attention to the claims of our Apostolic Church throughout the whole of Jefferson county, and the small number of missionaries, it may be said with strict propriety

of quotation, "the harvest truly is plentiful, but the labourers are few."

From the report of the Rev. Lewis P. Bayard, missionary at Geneseo, Livingston county, and parts adjacent:—

I have the pleasure to record the completion of the three churches mentioned in my last report as commenced. My services have been continued at Avon on Sundays at five o'clock, and on week days I have statedly visited Warsaw, Wethersfield, and Sheldon, in Genesee county, and Moscow, in Livingston county. The Holland Company have generously given seventy acres of land to the church at Wethersfield.—Great praise is due for the spirited exertions of a few pious individuals in these places—at Warsaw in particular, where a devoted layman of our Church has reared and preserved a Sunday school, which now consists of one hundred scholars—has himself purchased a library, and introduced the books of the Union. A sense of duty, a love for that venerable Church at whose apostolic altars I have the honour to serve, prompts me to reiterate the lament which is heard on all sides in the West, the want, the deplorable want, of missionaries. Unless speedy measures are adopted for the education of young men, who can forego the pleasure of remaining near their relatives and friends, many stations now sparingly supplied, will have to be totally abandoned.—The trustees of the Livingston county high-school have appointed me principal of that institution. The attention of the members of our Church is invited to this seat of learning, where the whole annual expense for each pupil does not exceed \$120.

From the report of the Rev. Joseph B. Youngs, missionary at Canastota, Madison county, and parts adjacent:—

Since I moved to Canastota, the last of April, 1828, I have officiated half the time in Canastota, where I have formed a small Sunday school, and taught them the Scriptures and the catechism of our Church; and the other part of my time at the Rapids, near the Oneida Lake, and Canastota, and the Oneida Creek. In all these places I have found some of our people, like sheep scattered in the wilderness, who are anxious to hear the word of life, and who apparently spare no pains to contribute to the support of your missionary as far as they have means, and to make provision for their neighbours to become instructed in the way of righteousness. God has blessed the efforts of the people at the Rapids and the Oneida Creek; the congregations have increased, and the ordinances of the Church have been administered among them; while some of the

old members of our Church, who have long been deprived of these blessings, have brought their grand-children up before the altar of the Lord to receive baptism, and who gladly reach forth their trembling hands to receive the communion in remembrance of the body and blood of our Lord Jesus Christ.

From the report of the Rev. Amos Pardee, missionary at Perryville, Madison county, and parts adjacent:—

In Perryville, during the last winter, I attended to the biblical instruction of some young people, and thought I perceived some beneficial results from it. In the forepart of last summer a Sunday school was organized, and although not yet, on account of some peculiar circumstances, united with the Protestant Episcopal Sundry School Union, the books of that Union are for the most part used, as far as they are applicable to our circumstances. In this school is taught nothing but what is directly of a religious character, and includes such children only as can read intelligibly the Testament and catechism, and persons of mature age and understanding, who have made considerable proficiency in religious knowledge. A Sunday school library has also been commenced. The number of scholars on the list is about 70, and the most of them regular in their attendance.

From the report of the Rev. Solomon Davis, missionary to the Oneida Indians, Oneida castle, Oneida county:

In making my annual report, I have abundant cause of gratitude to Almighty God for the success which has crowned our exertions. For the last nine months a general seriousness has prevailed among the tribe. The church has been crowded with humble and devout worshippers. During the whole period that I have been employed at this station, I have never witnessed so great an attention to the subject of religion. Hitherto I have had but a faint prospect of success, except among the rising generation. But now it is far otherwise. Many of these degraded children of the forest, whose locks are whitened with age, are awakened to a sense of their lost and ruined state by nature—have fled to Christ as their only refuge—and we humbly trust, that through the renovating influence of the Holy Spirit, they have experienced the pardoning efficacy of that blood which speaketh better things than the blood of Abel.—Divine service has been celebrated every Sunday during the year, save one, when I was at Manlius, to obtain deacons' orders; also on all the principal days set apart to be observed as festivals and fasts. In addition to which, I have usually met with

the communicants, and those who are candidates for admission to the Lord's supper, once a fortnight. Since Easter Sunday, 27 have been added to the communion; and we are encouraged to believe that many more, who are now candidates, will follow their example, when sufficiently instructed.

From the report of the Rev. Marcus A. Perry, missionary at Rome and Holland Patent, Oneida county, and parts adjacent:—

I have the happiness renewedly to state that the churches under my charge are gradually increasing in numbers and respectability. Eight persons have been added to the communion, and the prospect is flattering for a number more. The Sunday school at Rome is flourishing; and at Trenton the children recite the catechism, and repeat lessons from the sacred Scriptures, but they are not regularly organized into a Sunday school.

From the report of the Rev. John Wurts Cloud, missionary at Onondaga, Onondaga county, and parts adjacent:

He succeeded the Rev. George L. Hinton, in the month of December. He found some warm friends to the Church, and received a cordial welcome from many, whose hearts had drooped on being left destitute by the removal of their former minister, whose laudable devotion to their spiritual interests had conciliated their warm approbation. The congregation is small, but in it are individuals of great worth, unobtrusive piety, and correct judgment.—The congregation at Geddesburgh have had service performed on every second Sunday, in the afternoon. The attendance is flattering to the heart of your missionary; and the services are entered into with much zeal and great propriety.

From the report of the Rev. Algeron S. Hollister, missionary at Skaneateles, Onondaga county, and parts adjacent:—

Your missionary reports, that since entering upon his present station, the churches under his care have improved to such an extent as to leave it no longer doubtful that respectable congregations may be sustained in this interesting section of the country. The small society of St. John's, Marcellus, has gained five members to its communion, and the congregation has been larger than usual this summer. Divine service is better attended, and the principles of the Church are better understood. The parish of St. James' church, Skaneateles, has successfully accomplished that most difficult undertaking for a small congregation, the building of a neat

and commodious church, supplying it with an organ and other conveniences, without the contracting of debt to any amount.—For the year past, all things have gone along pleasantly and prosperously, and we have no reason to doubt that, by the blessing of Divine Providence, the Church of Christ will continue to prosper in this place.

From the report of the Rev. George H. Norton, missionary at Richmond, Ontario county, and parts adjacent:—

My place of residence continues to be at Richmond, Ontario county. In this parish I have officiated steadily since the date of my last report, with the exception of one Sunday spent at Avon, Livingston county, and two or three at Bloomfield, six miles distant from Richmond. At the latter place a few Episcopal families reside. Having expressed a wish for a continuance of the services of the Church, I have thought it might be well to indulge them. If it does not eventuate in the establishment of a separate parish, it may be the means ultimately of aiding the Church at Richmond.

From the report of the Rev. Richard Salmon, missionary at Medina, Orleans county, and parts adjacent:—

The congregation at Warsaw, and also at Wethersfield and Sheldon, notwithstanding their *destitute circumstances* during the past year, are evidently flourishing, and the labours of a missionary would, unquestionably, be greatly blessed. And here I should do great injustice not to mention some facts relative to the Sunday school at Warsaw, which was organized during my location there, a little more than a year and a half since. At that time there were about 25 scholars who usually attended the school; now, owing to the truly zealous and disinterested exertions, principally of Gen. A. Stevens, Mr. Lawrence, and Miss L. Wilder, there have been entered upon the Sunday school register about 110 names, and there are between 80 and 90 scholars who, on an average, give their attendance. Some of the children come the distance of at least four miles. Let, then, none be discouraged in their exertions to build up the interests of the Protestant Episcopal Sunday School Union.—At Medina the Sunday school has been well organized; but few, however, usually attend, owing to sectarian opposition and peculiar local circumstances.—St. John's church, Medina, is unquestionably well and permanently established; but is, at present, in rather depressed circumstances, caused by local difficulties, which exist almost universally in all the new villages of the

West, which have been hastily reared, and contain a mixed population, opposed to each other by a diversity of discordant religious views.—There are a great number of places in Orleans and the adjacent counties, which are constantly calling for the services of our missionaries, and where a comfortable support might be obtained; the work will be *arduous*, but it will be abundantly rewarded and blessed, in the increase and extension of our truly primitive and excellent Church; and to this your missionary can, by God's blessing, bear ample testimony by his own success in that part of his Master's vineyard; and he has had renewed and abundant testimony of the increasing attachment of the people to the liturgy of our Church, and of the preference which they give it over every other mode of public worship whatever. All we want is labourers. Let us pray God to "*send forth more labourers into his harvest!*"

From the report of the Rev. John M'Carty, missionary at Oswego, Oswego county, and parts adjacent:—

It affords me pleasure to be able to report the completion of the stone church, which, at the time of the last convention, my congregation were engaged in erecting in this village. It was consecrated on the 25th of January last.—The circumstances of the congregation in this place, though greatly embarrassed by the debt contracted in the erection of their house of worship, are, upon the whole, prosperous, and such as to give me abundant cause to "thank God and take courage." From the increase of the congregation during the past year, the number of adult baptisms, of those who have been confirmed, and added to the communion, there is cause to believe that my exertions to build up a church in this village, and to promote the religious improvement of the people of my charge, have not been altogether unblest.

From the report of the Rev. Beardsley Northrup, missionary at Hobart, Delaware county, and parts adjacent:

The services of our Church in Westford, and also at Worcester, where there are only two or three families of Episcopalians, are very regularly performed; and there is evidently in these places an increasing attachment to our excellent liturgy. From what I have witnessed during the past year, I am fully persuaded, that in Cherry Valley, Westford, and Worcester, the services of a faithful and persevering missionary would be both acceptable and useful.

(To be continued.)

The Soldier's Funeral.

(From the Christian Guardian for Dec. 1829.)

I HAD promised to accompany a few friends to a small cottage, pleasantly situated in the neighbourhood of my residence, whither the inhabitants of an adjacent seaport occasionally resorted on a fine afternoon to take tea, and generally with their children, who are accustomed to regard a visit to that favourite spot as a great treat. We dined early, that we might have the more time to enjoy the glories of creative beneficence, which at this season of the year, just upon harvest, were transcendently lovely and cheering. The air being sultry and oppressive, we resolved to proceed by water, and after nearly an hour's pleasant sailing in the harbour, generally admired for its capaciousness, convenience, and safety, we passed up a well-known lake, and soon landed at the cottage. Early as we thought ourselves, we found, on our arrival, that two or three parties had preceded us, and reaped the advantage of being early, by securing the best accommodations provided for the reception of visitors. A few children, released from the toils of school and the restraints of home—attired in their Sunday clothes—with health and happiness depicted in their blooming countenances—strangers alike to the troubles and anxieties of maturer age—in all the hilarity of childhood, were running and gambolling about upon the green before the house, full of life and enjoyment; whilst their parents and elders, comfortably seated in an adjoining arbour, were holding friendly converse on subjects most interesting to themselves, and would now and then smile at the innocent frolics of their little ones. My mind, naturally reflective, could not behold this animated scene without emotion; and while I thought of years past and gone for ever, I feelingly participated in their joys, and perhaps felt something like an inclination to join in their amusements, I could not, from experience of the truth of the aphorism, but exclaim with Solomon, "Childhood and youth are vanity."

We had scarcely time to contemplate

the beautiful scenery around, when the distant sound of bugles fell upon my ear, and for the moment arrested my attention. Imagining it however to proceed from the garrison barracks, at no great distance, I gave little heed; but endeavoured to improve to my own edification those feelings of gratitude and praise, to the gracious and beneficent Author of them, which country scenes seldom fail to awaken in my breast, and found at the present time my heart expand with these sweet and exhilarating sensations. Presently my musings were interrupted by the same sounds, wafted upon the light air, towards the spot where I was standing. I hearkened for a few minutes: the cadence was serious and impressive, and from the effect of its plaintive notes I felt somewhat affected. The sound now seemed to recede, for it became less distinct, and presently it ceased. Concluding it came from the barracks, or from part of the regimental band stationed there, and, as was frequently the case, practising in some of the fields, or lanes close by, my interest subsided, and I soon fell into my former reverie. All at once my cogitations were again disturbed by nearer and louder sounds of the same sacred melody. My attention now was quite absorbed. I listened: the air was mournful and solemn; and I was revolving in my mind what it could be, when a sudden gust of wind brought it full upon my ear, and I immediately concluded, "IT IS A SOLDIER'S FUNERAL!" It was even so: for continuing to look towards that quarter whence the sound proceeded, the mournful procession just then turned a corner of the road, and came in sight. My view of it was soon obstructed by an intervening water-mill and hedge; but in a few minutes it once more appeared, proceeding with slow and measured step in the direction of the burial ground; of which, by getting upon a bank close by, I had a distinct view. It is a lonely and solitary spot; fast by another section of the lake by which we came—surrounded by a high brick wall, without any sacred edifice to consecrate its use, or tomb-stones to designate its gloomy character—generally

unknown as a receptacle for the dead, and quite away from the habitations of man. Within this enclosure I could distinguish an aged man, whom I conjectured to be the sexton; another individual on horseback, whom I took to be an officer's servant, was attracted thither, either by curiosity, or, it may be, acquaintance with the deceased; and a few boys, who, to obtain the better sight of the melancholy spectacle, had clambered the wall, and were looking on with all those feelings of interest which such scenes usually excite in the youthful breast.

Scarcely had I made these observations, and ruminated upon them, when the gate of this silent and unfrequented grave-yard was thrown open, and I plainly saw the approaching procession. The buglemen led the way, who, upon entering the ground, ceased to play upon their instruments; then followed a few files of soldiers, with arms reversed, headed by a serjeant with a small piece of crape tied round his halbert; afterwards came the body, borne by six comrades of the deceased—the pall supported by four corporals; on the coffin lay the hat, belt, and bayonet of its unconscious tenant; and about twenty of the corps closed the whole. It was a humble but affecting scene. No near relative was there to show the last act of affection for the departed man. No parent, wife, or brother followed the corpse to its long home. Ah! where is the father that welcomed thy entrance into this world of sin and death, and oftentimes dandled thee upon his knees, and marked thy smiling face and increasing stature? where is she that gave thee birth, nourished thee from her breasts, watched over thy helpless infancy, and frequently felt anxious for the future welfare of her boy? where are the companions of thy childhood and youth, whom once thou didst accompany to the village school, and anon join in their pastimes and amusements?—all, all are absent! ignorant of thy latter end, or perhaps inhabitants of “the house appointed for all living,” and, like thyself, entered upon an eternal state of existence!

The clergyman now approached,

and the whole party drew near to the narrow cell. I could hear no voice, save the notes of a lark mounting over my head, and warbling its Creator's praise; which, together with the affecting and instructive lesson of mortality before me, conveyed a double and most impressive comment upon the words of heavenly wisdom, “Set your affections upon things above, not on things on the earth.” The rites of sepulture were soon performed—the coffin covered with the ground—the usual honours of firing three volleys over the body were concluded—the men fell into their ranks and marched away to the sound of the merry drum and lively fife. The horseman had disappeared, and the boys, jumping from the wall, hastened towards the grave, to catch, if possible, a glimpse of the coffin, ere the earth, which the sexton was fast filling in, shut it for ever from the eye of man. Soon youthful curiosity was satiated, and withdrew from the mournful sight; and before another quarter of an hour had passed away, the sexton finished his work, and closed the scene, by shutting the gate of the grave-yard, and departed to his home. All now was silent and still, as before; and the only change was, that the earth had received into its bowels another portion of itself, safely to retain the deposit till that hour when the trumpet shall sound, the dead be raised, the judgment set, the books be opened, and another book, which is the book of life, and the now lifeless clay, reunited to its immortal principle and companion, receive its final award, either of endless bliss, or everlasting woe.

Of the history and character of the stranger, whose funeral obsequies I had just witnessed, I could learn nothing that I could depend upon; or, with the record of divine truth in my hand, I could have replied to the affecting and awakening interrogative of the patriarch Job, “Man dieth and wasteth away; yea, man giveth up the ghost, and WHERE IS HE?” But ignorant as I was of any information respecting him, I could only relieve my mind of its anxieties for his eternal destinies, by endeavouring to indulge an

unfounded and uncertain, and consequently unsatisfying hope, that in his day of grace and probation he had earnestly sought, and found mercy, through faith in the Redeemer's merits, and now had obtained an inheritance in the kingdom of heaven.

My dear reader, your feelings have perhaps been interested by this plain and unadorned statement of a soldier's funeral; but the object of the writer will be far from attained, if your sympathies only have been excited. A few more years at farthest, it may be only months or weeks, when your soul shall be required of you, and the solemnization of your own interment take place. And perchance, when the eye that now reads this simple narrative of a stranger's burial shall be closed in death, and the heart that has felt alive to the scene just described shall have ceased to beat, a stranger, arrested in his way by the sound of your passing knell, may turn aside to the grave opened to receive your corruptible part; and on seeing it lowered into its dreary prison-house, and hearing the mould rattle upon your coffin, while the voice of the minister pronounces the solemn words, "Earth to earth, ashes to ashes, dust to dust," may, in the intensity of Christian concern, exclaim, "*Where is he?*"

And where, O where wilt thou *then* be? Pause and reflect. Hastily dismiss not the momentous inquiry, on which hangs thine eternal weal or woe! Either thou wilt be a member of the Church triumphant in heaven, a companion of angels, a glorified spirit, in His presence where there is fulness of joy, and at His right hand, where there are pleasures for evermore: or, inconceivably awful reverse! excluded for ever from His presence and glory, and with apostate angels and condemned spirits reserved for the irrevocable sentence of the judgment of the great day. Oh! lay these things to heart, and consider thy latter end!—*Now is the accepted time, now is the day of salvation.*

Teach me, O Lord, my end to know,
The number of my days declare;
That I to thine mercies may bow,
And for the hour of death prepare.

Behold, my days are as a span,
Mine age as nothing, Lord, to thee;
And, in his best condition; man
Is altogether vanity.

O Lord, I place my hope on thee;
What is there I can want beside?
From all transgressions set me free;
Let none my steadfast faith deride.

ALPHA.

For the Christian Journal.

REMINISCENCES—No. XIX.

Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.

A. D. 1710—1711.

"It having been frequently represented to the society, that there is a very great want of a bishop to govern those missionaries whom the society has, or shall, from time to time, send over to New-England, New-York, Pennsylvania, and other parts of the continent of North-America, as well as the rest of the clergy in those and the adjacent colonies; and to ordain others, and to confirm the children of the clergy and laity; this matter has been most seriously considered of, and is yet depending before the society; and in the meantime, and till they can bring it to bear, they are looking out for the best and most commodious place, as near the centre as possible of the above-mentioned colonies, to fix the see for the said bishop; and having been informed, that at Burlington, in New-Jersey, there is a spacious and very convenient house, with some land belonging to it, (fit for the purpose,) to be disposed of upon good terms, they have empowered the Hon. Colonel Hunter, her majesty's governor of New-York and the Jerseys, to treat with the owner for the purchase thereof.

"Besides the missionaries (with whom the society has liberally provided several of her majesty's colonies, even beyond the narrow bounds of their income) there has been a great demand upon them for catechists and schoolmasters, to instruct not only the servants and slaves, (who have hitherto lived as without God in the world,) but also the children of the planters, especially the poorer sort, in reading,

writing, and the principles of the Christian religion, as taught and professed in the Church of England; but the narrowness of their fund having obliged the society to send but few of these, a worthy member of their body, Colonel Heathcote, of New-York, has suggested an expedient of maintaining a great many more schoolmasters, at the easy rate of five or six pounds per annum, which the society has most readily embraced, and referred it to the governor himself, and the missionaries of that province, to put the proposal into practice."

Besides the great charge of sending missionaries to our plantations, it has been no small article in the disbursements of the society, to allow Bibles, Common Prayer Books, catechisms, and other practical and devotional tracts, where wanted; and accordingly the society has sent considerable numbers of English and French Common Prayer Books to Carolina, New-York, &c. this and the last year; and it having been represented to them, that abundance of the inhabitants of New-York, and other towns in the province of that name, being Dutchmen, were very well disposed to embrace the Church of England doctrine and worship; the society has thought fit, at their own charge, to print 750 copies of the liturgy in English and Low Dutch, for the same purpose; and since the establishment of the poor Palatines in the said country, they do not only maintain a minister among them, but intend, as soon as their fund is enlarged, to give them also a whole impression of our liturgy in the High Dutch, or German tongue, which, as they are informed from thence, is likely to be a happy expedient of uniting both Lutherans and Calvinists, and bringing them all over to the Church of England.

This year has been remarkable also for the arrival of the four Indian sachems or kings, as they are commonly styled, who came from, and on the behalf of the Six Nations which border upon the province of New-York, to enter into a more strict alliance with the crown of England, against the common enemy, the French of Canada,

and to desire that missionaries may be sent among them, to instruct their people in the Christian religion. Whereupon her majesty was graciously pleased to refer them to the society for the latter part of their proposals, who accordingly treated with them several times, and at last agreed to allow £300 per annum for maintaining two missionaries among them, on condition that the government do build them a chapel and house, and fortify the same, for the security of the said missionaries, and maintain an interpreter till they can make themselves masters of the language: all which the queen has most graciously consented to. There is a person likewise in South-Carolina, who offers to bring up his son to the ministry, and to send him among the Yamousee Indians, to perfect himself in their language, and to teach them ours, in order hereafter to instruct them in the knowledge of the Christian religion, whom the society have agreed to supply with books, and to give him all fitting encouragement.

"Nor have the society's missionaries and catechists been wanting in their zeal for bringing the Indians and negroes to the light of the Gospel; and God has been pleased to give such a blessing to their endeavours, that the society has received in this, as well as former years, very comfortable accounts of the great progress that has been made in that pious design, particularly in South-Carolina, by Dr. Le Jau, Mr. Maule, and others, who have instructed and baptized several men, women, and children, both Indians and negroes; and in New-York there has been such a noble harvest, through the indefatigable pains of that worthy confessor, Mr. Elias Neau, that the government of that country have thought it worth encouraging by a public act of their assembly for converting the Indian and negro slaves and servants."

"As the society has augmented the number of their members, they have likewise more than balanced the same, by the increase of their missionaries, catechists, and schoolmasters; for upon a representation to them from Mr. Vaughan, minister of Elizabeth-Town, and several other parishes in New-

Jersey, that he could not possibly supply so many places in that province, to which he was appointed; the society were so kind as to divide the burden between the said Mr. Vaughan and Mr. Thomas Halliday, whom they lately sent over to that country: Dover hundred and Chester (both situate upon Delaware river, between West-Jersey and Pennsylvania) being vacant, they sent over to the first, Mr. Jacob Henderson, and to the latter, Mr. George Ross. Mr. Mackenzy, the society's missionary in Staten-Island, in the province of New York, having informed them how much they wanted schoolmasters, to instruct the children of the English, Dutch, and French, in the said island, and having recommended Mr. Adam Brown and Mr. Benjamin Drewit for that purpose, the society made choice of them both; and in the city of New-York, they have given a little pension to Mr. William Huddleston, the chief schoolmaster there, upon condition that he shall teach forty poor children gratis, after the same manner as they are instructed in our charity schools here in England; lastly, they have sent over to St. James's parish, near Goose-Creek, in South-Carolina, one Mr. Benjamin Denuis, as a schoolmaster for that place, at the recommendation of their worthy missionary, the Rev. Dr. Francis le Jau; and have fixed a missionary, with a standing salary, in St. Andrew's parish, on Ashley river, in the said province, the Rev. Mr. Wood."

The Poor Man's Friend.

(From Stowell's Life of Bishop Wilson.)

As the bishop had a poor's drawer in his bureau for the reception of all monies dedicated to charitable uses, so he had a poor's chest in his barn, for the reception of corn and meal, designed for the relief of the indigent. This chest he was in the habit of frequently inspecting, that he might be satisfied it was filled even up to the brim. At a season of unusual scarcity in the island, when, according to custom, he was inspecting the poor man's repository, he found it almost empty,

whilst the family-chest was abundantly supplied. He expressed great displeasure on the occasion, and gave a strict charge to the steward of his house, that whoever were neglected, the poor should not. He regarded the claims of the poor as sacred, and made provision for every species of want and distress. When corn was measured for the poor, he gave express orders to his steward not to stroke it, as is usual, but to give heaped measure. He often conversed with the objects of charity who applied for relief, and minutely inquired into the circumstances of their case. One day a pauper, who had a large family, calling at Bishop's Court, was asked by the bishop how he contrived to get food for his children. "May it please your lordship," says he, "I go round with my bag from house to house, and generally get a herring from each housekeeper. This is our food; and as to drink, we quench our thirst at the nearest stream of water."—"Poor man! (says the bishop,) that is hard fare; but mind you call here whenever you pass this way, and you shall get your bag filled." Many a bag was filled, and many a family sustained by provisions from the stores of this generous friend of the poor.

A more interesting spectacle could scarcely have been exhibited to the eye of the philanthropist, than the bishop's demesne presented. There he might have seen manufactories of different kinds, carried on with greater energy and activity than any prospect of secular advantage could have produced. Benevolence gave motion to the wheels, and charity guided every operation. Days of patriarchal simplicity seemed to have returned. The materials required in manufacturing garments for the poor, were procured in exchange for the produce of the demesne. Artisans of different kinds were busily employed in manufacturing these materials. The poor's wardrobe was always kept supplied with garments of every size, suited to every sex and age. The poor who could weave or spin, repaired to Bishop's Court with their webs, their yarn and worsted, as to a general mart, where they bartered their different articles for corn. This traffic of charity

was regularly carried on. Every species of distress found relief at Bishop's Court. Whether the hungry or naked applied, their claims were sure to be duly considered, and liberally answered. The attention of this real friend to the poor, extended to the minutest circumstances of their condition. He was in the habit of purchasing an assortment of spectacles, and distributing them amongst the aged poor, whose eyesight began to fail, that such of them as could read, might read their Bible by means of this seasonable aid; and that such of them as could not, might, as their kind benefactor expressed it, use these glasses "to help them to thread a needle to mend their clothes." Imagination can scarcely picture a more pleasing and interesting scene, than that which presents the pious and venerable Bishop Wilson distributing spectacles amongst a crowd of the aged poor for such purposes as these.

The venerated Book.

WE extract from the American Baptist Magazine for January, the following passage from the Journal of Mr. Boardman, for September, 1828. Mr. Boardman resides at Tavoy, in the Burman empire, and is the Baptist missionary at that station:—

Sept. 7, Lord's day. Morning worship at the house, as usual. In the evening, on returning from the zayat, I found my house thronged with Karens, and was informed that the Karen teacher had arrived with his much venerated book. After tea, I called them up, and inquired what they wished. The teacher stood forward and said, "My lord, your humble servants have come from the wilderness to lay at your lordship's feet a certain book, and to inquire of your lordship whether it is good or bad, true or false. We Karens, your humble servants, are an ignorant race of people; we have no books, no written language—we know nothing of God or his law. When this book was given us, we were charged to worship it, which we have done for twelve years. But we know nothing of its contents,

not so much as in what language it is written. We have heard of the Gospel of Jesus Christ, and are persuaded of its truth, and we wish to know if this book contains the doctrine of that Gospel. We are persuaded that your lordship can easily settle the question, and teach us the true way of becoming happy." I requested them to produce the book, when the old man opened a large basket, and having removed fold after fold of wrappers, he handed me an old tattered duodecimo volume. It was none other than the "Book of Common Prayer, with the Psalms," published at Oxford. "It is a good book," said I; "but it is not good to worship it. You must worship the God it reveals." We spent the evening in instructing these simple foresters in some of the first principles of the Gospel. They listened with much attention; but the old teacher, who, it seems, is a kind of sorcerer, seemed disappointed at the thought that he had obtained no claim to heaven by worshipping the book so many years.

Report of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.

THE trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, in conformity with the second article of the constitution, report as follows, to the General Convention, that—

As the last General Convention was held a few weeks after the regular time of commencing the session at the seminary, in the year 1826; and as the same period of the current year has not yet arrived, we have now to record the accessions of but two years. These have been—

In the year commencing Oct. 1827,	11
Do. do. do. 1828,	9
	—
Total,	20
The number of students at the last convention was	30
	—
Total then and since,	50

The additions to the alumni of the seminary, that is, those who have pro-

secuted its full course, and received its full honours, have been—

At the commencement in 1827,	-	6
Do. do. 1828,	-	6
Do. do. 1829,	-	8
		—
		20

Fifteen students have left the seminary from various causes, but, agreeably to a standing rule of the faculty, have received no testimonials. As this report is made during the interval between the leaving of the seminary by one class and the entering of another, there are now of course but two classes of students. Their numbers are as follows :—

First class,	-	-	-	9
Second class,	-	-	-	6
				—

Total number of the students now in the seminary,	-	-	-	15
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A third class will be added in October. The trustees think it important to mention, that the students of this seminary are all strictly theological students, having completed their literary preparation before entering, and all, agreeably to the statutes, regular members of some one class, and performing all its duties; and that, according to a resolution of the faculty, reported to the trustees at their meeting in 1828, no one is allowed to attend the recitations or lectures, or admitted to any privilege of student, except he is a regular member of one of the classes. By the adoption of more accommodating measures, the number of students might be much increased; but, in the opinion of the faculty, its beneficial operation on the cause of religion and the Church would not be by any means so well secured.

The students are assembled for reading and criticising theological dissertations, and engaging in such discussions as may arise out of them, once in every fortnight during the greater part of the seminary year. As frequently also they assemble with one of the professors, for devotional exercises, the reading of practical religious essays, and colloquially remarking on the subjects thus introduced. They assemble also in the chapel, daily, for morning and evening prayer. Divine service is

regularly celebrated, and the communion statedly administered, in the chapel, on Sundays. The faculty have also introduced the custom of having annually, on the Sunday preceding matriculation, a sermon in the chapel, especially devoted to the duties and obligations of the students, as such, and as candidates for the holy ministry.

The students have charge of a large and flourishing Sunday school taught in the chapel, and connected with the General Protestant Episcopal Sunday School Union.

Since the establishment of the seminary in 1817, one hundred and nine young gentlemen, including the present students, have entered it.* The present number of alumni is 34, among whom the faculty derive great satisfaction in recognizing some of the most valuable and efficient clergymen of our Church.

The disproportion between the alumni, that is, those who have completed the seminary course and received its honours, and those who have, at various times, been connected with it, is to be accounted for in two ways. In the first place, it was several years after the commencement of the operations of the seminary before they were reduced to their present regular system, and commencements were held; and secondly, for want of a proper number of scholarships, and other means of aiding young men in their support while engaging in a course of study which leaves little time at their disposal, many have been obliged to leave the seminary. This evil, it is hoped, will be removed by the liberality of the Church; and encouragement is found in the fact, that the board at the seminary, including washing, is less than \$2 per week.

But one death has occurred among the students since the removal of the seminary to New-York in 1822; and none since its location in the present building.

The property of the seminary, exclusive of its real estate, consists of—

* A few who abandoned the study of divinity, after having entered the seminary, are not here included.

200 Mechanics' Bank shares, which cost	\$ 5,350 00
45 Phoenix Insurance Co. shares	2,250 00
43 Union Insurance Co. shares,	1,612 50
Bonds and mortgages of sundry persons in the city of New-York, amounting to	72,750 00
Bonds and mortgages of several persons in the state of New-Jersey, received on account of the Bishop Croes Scholarship, which have been handed to the treasurer of the convention of that state for collection,	612 39
Cash on hand this day, August 6th, 1829,	1,212 18
Total,	\$ 83,787 07

Deducting from the above sum the endowments of the—

Warren Scholarship,	\$2,000 00
Bishop White do.	2,500 00
Bishop Hobart do.	2,500 00
Bishop Kemp do.	2,000 00
Bishop Croes do.	2,000 00
Bishop Claggett do.	198 50
North-Carolina Fund,	2,948 22
Claremont Scholarship,	48 00
Salaries and other debts due the 1st inst.	1,236 66
The amount that will be required to complete the contract for filling up water lots,	5,500 00
	20,931 38

There will remain the sum of \$ 62,855 69

The interest of which may be applied to the current expenses of the seminary.

The ordinary expenses of the seminary are—

Salaries to Professors Turner,	
Wilson, and Moore,	\$ 3,750 00
Salary to the librarian,	100 00
Allowance for a janitor,	150 00
Interest on four scholarships founded by the Society for Promoting Religion & Learning in the Diocese of New-York,	400 00
Incidental expenses,	600 00

Making together \$ 5,000 00

From this deducting the interest on the above-mentioned balance of \$ 62,855, which, at 6 per cent. per annum, is - **3,771 30**

There will remain a yearly deficiency of income amounting to - **\$ 1,228 70**

According to the report made to the General Convention in 1826, there have been contributed in the—

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Diocese of South-Carolina,	\$ 9,614
To which add am't rec'd since 3d Nov. 1826,	1,613
	\$ 11,227
North-Carolina,	4,078
since 3d Nov. 1826,	100
	4,178
Maryland,	4,968
since 3d Nov. 1826,	568
	5,536
Virginia,	625
since 3d Nov. 1826,	7
	632
Pennsylvania,	5,061
since 3d Nov. 1826,	2,822
	5,883
Massachusetts,	1,715
since 3d Nov. 1826,	51
	1,766
Georgia,	
New-York,	120,058
since 3d Nov. 1826,	2,644
Bp. Hobart scholarship,	2,500
	125,272
New-Jersey,	2,035
	\$ 156,509

The cost of the seminary buildings and furniture, together with the expense of levelling the adjoining ground, amounts to the sum of \$ 33,520.

The library has received many valuable additions since the last meeting of the General Convention: the present number of volumes contained in it is 3,481; viz. 750 folios, 600 quartos, 2,131 octavos and under.—The seminary building is now entirely completed. It is erected in Greenwich, upon land given to the institution by Clement C. Moore, Esq.; and is 104 feet in length, and 52 feet in depth. It is provided with accommodations for two professors, and for boarding and lodging forty students; and also with a library, which, for want of a chapel, is also used for that purpose. The whole cost of this building has exceeded the estimate made in the last report, to the amount of \$ 3,520. The deficiency of the building fund, and the consequent necessity of taking so large an amount from the general fund of the seminary, causes it to be deeply regretted that the resolution passed by the house of clerical and lay deputies, and concurred in by the house of bishops, at the last General Convention, (recommending to the friends of the Protestant Episcopal Church to assist in raising the sum of \$ 20,000 for the

building fund of the General Theological Seminary.) has received such limited attention. As far as the trustees are informed, the only dioceses which have made exertions, in compliance with the recommendation contained in this resolution, are those of New-York and South-Carolina. These dioceses have both collected and paid into the treasury a considerable amount of their proportionate part of the above required sum.

The state of the finances, as exhibited in the present report, might have excited in the minds of the General Convention some degree of anxiety, but for the seasonable and munificent bequest of the late Frederick Kohne, Esq. of Pennsylvania. On account of the favourable change in the prospects of the seminary produced by this legacy, the trustees beg leave to offer their congratulations to the General Convention, and to acknowledge with gratitude a kind Providence promoting the welfare of the institution. In reference to this bequest, at their recent meeting, the following resolutions were passed, viz.—

On motion of the Right Rev. Bishop Hobart, seconded by the Right Rev. Bishop Brownell, *resolved*. That this board have heard with grateful emotions to the good Providence of God, the information communicated by the trustees of the board present from Pennsylvania, of the legacy of \$ 100,000 to this seminary by the late Frederick Kohne, Esq. of Philadelphia, and do hereby testify their veneration and gratitude for the memory of their munificent benefactor

Resolved further, That the standing committee be authorized to take measures for erecting a monument to the memory of Mr. Kohne, in the chapel of the seminary.

Resolved, That the trustees of this board resident in the city of Philadelphia, be a committee to convey to Mrs. Kohne the grateful sentiments of this board for the munificent benefaction of her deceased husband, and of their great respect for her own character, and sensibility to the interest which she has manifested in his large and benevolent legacies.

The following preamble and resolution were also adopted :—

Whereas the available funds of the seminary are insufficient to meet its annual expenditure, and will be so until the mu-

nificent bequest of Mr. Kohne and other contingent funds become available; and it is improper and inexpedient to encroach upon the vested permanent fund, or to anticipate the bequest above referred to, or any other contingent or expected funds: therefore, *resolved*, That it be recommended to the parochial clergy of the Church to have collections made in their respective churches, on some Sunday before the first of June, 1830, for the purpose of supplying the said deficiency.

To this last resolution the trustees would respectfully draw the particular attention of the General Convention, in order that in their wisdom they may adopt such measures as will more effectually secure the accomplishment of the object proposed by it.

All of which is respectfully submitted to the General Convention by the board of trustees.

J. M. WAINWRIGHT, *Secretary*.
New-York, Aug. 6, 1829.

From the Episcopal Watchman.

Christ Church, Hartford, Connecticut.

THE foundation of this solid and beautiful structure was commenced in the autumn of 1827. On the 13th day of May, 1828, the corner-stone was laid by the Right Rev. Bishop Brownell, in the presence of a large concourse of people. From that time the work was steadily carried on until the 22d day of December, 1829, when it was consecrated by the Right Rev. Bishop Hobart, of New-York, in the absence of the bishop of the diocese on his Episcopal visitation to the West.

The following description of the edifice may be relied on for its accuracy; although the writer is conscious how imperfect an idea can be conveyed of any specimen of architecture by mere description, unaccompanied by drawings.

The church, as far as it is finished, presents a faithful example of the ECCLESIASTICAL STYLE, and bears a general resemblance to that modification of it which prevailed in England in the time of the last Henries. No particular building has been adopted as a model, but the details are almost all copied after drawings of the most approved specimens in England. The

peculiar characteristics of the style are very closely adhered to in every part; the utmost pains having been taken to avoid those unseemly admixtures which characterize most of the attempts at Gothic architecture in this country.

The main building is a parallelogram, 100 feet in length by 70 in breadth, independently of the buttresses. These project three feet on each side, and at the ends, giving an area of 106 feet by 76 covered by the building. Its extreme length, including the tower, is 121½ feet.

The tower is 22½ feet square, fortified with double buttresses at the angles, and stands out 14½ feet from the wall. It rests on a broad foundation of solid mason-work, deeply sunk in the ground to form an adequate support for the weight it was designed to sustain.

The east end of the church presents three entrances; one through the tower, and the others into the vestibules opening into the side aisles. The doors of the latter are deeply panelled, and finished above with tracery terminating in crocketed finials, having a light and graceful effect. The jambs are channeled with deep mouldings, and the space between the arch and the window is ornamented with spandrels, together with rich panels and tracery—the latter copied, with some slight variations, from those in Tattershall church, Lincolnshire. Over each of these doors is a window rising to the same height with those on the sides, and enriched at the foot with light battlements.

The entrance through the tower is by a door 13 feet 9 inches high by 9 feet 6 inches wide within the stone jambs, which are deeply moulded, and carved into a flattened arch, with spandrels and a label above. The great depth of the door, which is sunk nearly three feet within the surface of the wall, together with the expansion and mouldings of the jambs, gives a striking relief to this part of the architecture. The door is composed of narrow panels separated by mouldings in strong relief, woven into tracery under the arch. Above is a window, copied in part, but considerably enriched, from one in the chapel of Magdalen college,

Oxford. The tracery in the window-head is of the foliated or ramified description, the mullions being split at the spring of the arch, and interlaced, so as to produce a light and pleasing effect. These jambs are also of great depth, and cut into mouldings highly relieved.

The space of dead wall above is broken by tracery in stone, on a panel upwards of 20 feet in height; and above this is a light cornice, enriched with foliage, running round the tower at the floor of the belfry, about 73 feet from the ground. The projections of the buttresses are here covered with gablets, the coping-stones below being of the usual form. The tower, at present, is finished only to the belfry; but is designed to rise about 60 feet higher, and to be constructed of stone to the top.

The side view of the building presents five windows, the walls between being strengthened with buttresses falling in at regular intervals, and terminating at present at the eaves. When finished, they will rise 15 or 20 feet higher, and be surmounted by crocketed pinnacles. The present cornice of rough stone will be supplied by an ornamental one, and the walls are intended to receive a battlement surrounding the whole roof.

The windows are copied from those in St. Mary's church, Oxford, acknowledged to be one of the most beautiful specimens of the *perpendicular* style which England affords. Each window is divided into three bays, by mullions rising perpendicularly till they intersect the arch, and exhibiting as much tracery in the window-head as the space can afford, without giving it a heavy appearance. They are about 25 feet in height, and are divided into upper and lower compartments by transoms. The arches are protected by hood-mouldings, and the deep jambs are also enriched with mouldings cut in stone. The windows are glazed with ground glass, in diamond panes set in lead sashes.

The walls at the west end are also strengthened with buttresses. The chancel-window is about 27 feet in height, and is divided by large mul-

lions, and a transom enriched with battlements. The window-head is a composition from various subjects, designed to obscure the light as little as possible, to give the better effect to the transparency placed over it within. The attic is lighted by a trefoil window placed in the gable, and crowned with a hood moulding.

The walls were laid by Messrs. Scranton and Johnson, of Derby, and are constructed of the chocolate-coloured freestone from the Chatham quarries. The roof is slated, and rests on six trusses put together without mortice or tenon; and is believed to furnish one of the first instances of the application of Mr. Town's patent for bridges to the support of a roof.

In each vestibule is a handsome elliptical staircase, affording an easy ascent to the gallery. The vestibules are arched with ornamented groined arches, the ceiling of the lower compartment being decorated with a cornice enriched with foliage.

The dimensions of the audience-room are as follows:—Length of the nave, 90 feet; length of the side aisles, 76½ feet; breadth from wall to wall, 65½ feet. The ground floor contains 138 pews, and the galleries 56; making in all 194, exclusive of the orchestra. From twelve to thirteen hundred people can be conveniently seated in the church.

The inner doors opening into the side aisles, are partly copied from one in St. George's chapel, Windsor; that in the centre being a composition. The deep moulded jambs of the latter give it a singularly rich appearance when seen from within. All the doors, both within and without, have their arches finished with a label, or hood-moulding, either resting on corbels, or terminating in a return of the moulding.

The pulpit, desk, and altar, are situated within the chancel, at the west end of the church. The panels on the front of the altar, which is richly and heavily moulded, are of the most elaborate description; and were copied, together with the general form of the altar, with some variations, from the tomb of Archbishop Kemp, in Canterbury cathedral. The front of the desk

displays a variety of tracery, and rests on a base ornamented with quarterfoil panels, and deep mouldings, which also break round the altar.

The pulpit is in the form of a hexagon with unequal sides. The cornice appears to be supported by small buttresses, clustered around piers placed at the angles, and at equal distances on the front and sides of the pulpit. The spaces between are filled with tracery and narrow panels, deeply sunk, so as to give a bold relief to the ornaments. The trimmings of the desk and pulpit are of purple velvet, edged with lace and a deep fringe. The pulpit is designed to receive a canopy; and it is also intended to cover the wall from gallery to gallery, as high as the bottom of the chancel window, with a screen composed of panels and light clustered columns; the doors of the vestry-room, which is situated in the rear, forming a part of the tracery. The lateness of the season, and the wish of the parish to occupy the church as soon as possible, have prevented the execution of this part of the work.

On entering the church from the tower, the eye is immediately directed to the splendid transparency covering the whole window over the pulpit. The subject is that of our Saviour's ascension, after a picture of Raffael. The principal figure is surrounded by a wreath of foliage, forming a border in imitation of stained glass. The arch is also filled with a wreath, in the centre of which is a chalice richly embossed, and bearing a cross on its front. The figure is represented in the act of rising through the clouds, the edges of which are strongly tinged with light streaming from above. The face is turned upward, the arms are extended, and the whole position is that of one buoyed up in the air as its native element. The effect of this beautiful piece of painting, especially when viewed by the mellow light of a setting sun, is singularly rich and solemn. The window-heads on each side are filled with stained glass of various dyes and figures; and when seen in connexion with the transparency between, present a view univalled perhaps in any church in the country. The transparency is from the pencil of

W. Bacon, esq. London; the stained glass was executed in Boston.

The church is fitted up with side galleries, and an orchestra over the entrance. The front is ornamented with panels and mouldings wrought into arches, terminating in small carved finials, while the mouldings along the base support a light parapet. The ceiling beneath the galleries is composed of flattened rampant arches, groined, and resting on corbels next the wall. These arches are enriched with bold, fluted mouldings, their intersections being concealed alternately by a passion-flower and a cluster of oaken leaves in stucco.

The arches above are supported by rows of pillars standing about 14 feet from the wall. These are formed of columns clustered around square piers, each column having its capital, from which spring the groined arches over the galleries, resting also on corbels next the wall. The vaulting over the nave is constructed in a manner, of which, it is believed, there is no example in this country. It springs from a line *above* the intersection of the transverse arches; and thus gives an appearance of loftiness and expansion, which could be attained in no other way. A member of the pillar is continued up to the spring of the main arch, which it thus appears to support, at the same time that it relieves the surface of flat wall below the vaulting. The crown moulding of its capital is continued along from pillar to pillar, forming a cornice which supports a light battlement; and over this rises the main arch, with an extent unbroken through the whole length of the nave. This is struck from four centres, and rises about 12 feet, and 46 feet above the floor of the church. Like the groined arches over the galleries, it is traced with a profusion of mouldings of great depth, and enriched where they meet with knots of oak leaves and acorns, and various kinds of foliage, in stucco. In the centre of the vault are disposed bosses, alternately large and small, of wreathed foliage, boldly executed in stucco. The form of these was taken from some very beautiful ones in Westminster Abbey. The largest are up-

wards of two feet in diameter, and bear in their centre the characters *I H S* in black letter, gilt.

The orchestra is furnished with an organ, of three rows of keys; the case of which is designed in a style admirably corresponding with the architecture of the church. It presents a front 14 feet broad by about 26 feet in height, relieved by four clustered pillars, the shafts from the impost to the capitals being formed of pipes clustered. The capitals are richly carved into foliage, and are surmounted by crocketed turrets. Small pipes and delicate tracery fill up the compartments between the pillars; and over the middle compartment rises an ogee arch, with a finial crocketed in a bold style. The instrument contains 22 stops, and nearly 1500 pipes. One of the open diapacons is supplied with metal pipes throughout, the largest of which is 14 feet long and 9½ inches in diameter. It being the largest metal pipe, it is said, in the United States. The instrument possesses great power and compass, and is equally remarkable for the richness and mellowness of its tones. It was built by Mr. Henry Erben, of New-York, and does the highest credit to the skill of that young and enterprising artist. It is painted of a dark oaken colour, to correspond with the finishing of the interior of the church. The painting and glazing of the building were done by Mr. Gourley, a member of the parish.

The whole work was executed under the superintendence of Mr. Chamberlain, also a member of the parish, and with a faithfulness and skill which do him the highest honour. No attentions have been spared by the building committee, Messrs. Imlay, Tudor, & Ward, to render the work as perfect as possible. Indeed, the deep foundations and thickness of the walls, strengthened with buttresses in every weak part, and the massive solidity of the structure, seem to insure to it an indeterminate duration, if not assailed by any of those casualties to which all buildings are more or less liable.

*Arist, O God, into thy resting-place;
thou, and the ark of thy strength.
Peace be within thy walls, and plen-*

teousness within thy palaces. For my brethren and companions' sake. I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good.

St. John's Church, Northampton, Massachusetts.

WE copy from the Episcopal Watchman of the 23d January, the following account of the new church edifice erected in Northampton, Massachusetts—the first of the kind in that town or vicinity:—

"During a visit to Northampton, Massachusetts, a few days ago, I had an opportunity of being present at the consecration of St. John's church, which took place on the 13th instant. This peculiarly neat and convenient edifice was begun in June last; and the expense has fallen principally on a few families, whose acquaintance with the Church is of a recent date. The building is 60 feet in length by 42 in breadth, contains 56 pews, and will seat about 400 persons. A gallery at one end is furnished with an organ, and will accommodate a considerable number of persons besides the choir. The church is elevated on a basement, and at one end rises a handsome octagonal tower surmounted by a battlement. The windows, doors, &c. are finished above with pointed arches, and the decorations of the tower are in the style usually termed Gothic. The structure is of wood, and, together with the lot and bell, cost about \$4000. It was designed and built by Mr. Pratt, an architect residing in the town. The parish is composed at present of about thirty families, who appear to be much united under the pastoral care of their zealous and devoted rector, the Rev. Mr. Muenschner, to whose perseverance they in a great measure owe the erection of their building.

"A large congregation assembled to witness the solemnities of the day, which were also attended by a few of the neighbouring clergy. Morning prayers were offered by the Rev. Mr. Wheaton, of Hartford, and the sentence of consecration was read by the Rev. Mr.

Strong, of Greenfield. An excellent and appropriate discourse was delivered by the Right Rev. the Bishop of the Eastern Diocese, from 1 Kings ix. 8. The church was handsomely lighted in the evening; and the presence of a large congregation, composed of many of the principal inhabitants of Northampton, attested the interest they felt in the religious transactions of the day. It ought to be added, in justice to their liberal views towards the Church, that subscriptions to a very handsome amount were obtained among gentlemen of other denominations, towards defraying the expenses of the building.

"I cannot but hope that the example of this little parish will operate favourably in our large and populous towns where no Episcopal church has yet been erected. In all of them there are probably a number of families attached to our services either by education or by preference, and many more would readily join them, were an opportunity presented. A little well-directed zeal on the part of a very few individuals, in a populous village, is all that is required, under the divine blessing, to collect a congregation of worshippers, and to erect a temple to God's glory.

"VIATOR.

"Hartford, Jan. 15, 1830."

Prospects of the Church in Tennessee.

A LETTER from a clergyman at Columbia, Tennessee, to the publishers of the Christian Journal, gives the following account of the situation of the Church in that state:—

"The friends of the Church are few, and very much scattered in this section of the country, and only three clergymen in the state; but still there is hope of doing good, by patience, privation, and perseverance. A missionary would be of immense service, as the three clergymen who are here have *schools* and families, and cannot be long from home.

"In Huntsville, Florence, Galatin, and the Western District, we have friends who would be glad of the Episcopal services, and some of them could

give considerable aid in support of the Gospel.

"This is a very rich soil; the population is dense, and will soon be rich and quite civilized. We ought then to occupy our ground in time."

For the Christian Journal.

Eighth Annual Report of the Female Auxiliary Missionary Society of Christ Church.

THE board of managers, in presenting this their eighth annual report, account it a subject of pleasure to be able to say, that, since the last anniversary, this society has not, upon the whole, lost ground, either as it respects the amount paid in to the parent society, or the general interest manifested in the parish; and with gratitude to the great Disposer of events, he who has promised that the gates of hell shall not prevail against his Church, to him alone we owe it that we can record the more encouraging state of the society. Within the last year several new members have been added, besides donations. Though the prospects are more favourable, still they are by no means adequate to the hopes and wishes of the society—by no means adequate to the pressing demand. Would to God that, through this mean, the desert and solitary places might blossom as the rose, and the Church of Christ spread her benign influence on the waste and desolate places of our diocese! The board fondly hope and pray that this laudable zeal may increase year after year, new members may be added, and with it good to the souls of men, and glory redound to the great Author of every good and perfect gift, with whom is no variableness, neither shadow of turning. Such is the statement of affairs which the board have to submit to the members of this society, and to the friends of our truly apostolic Church. We call upon all that profess and call themselves Christians, to show, by their efforts for the promotion of this blessed work, that they indeed love the Lord Jesus Christ in sincerity.

C. OSBORN, *Secretary.*

Upper-Canada College.

THE new college recently erected, was opened at York, Upper-Canada, on the 4th Jan. 1830. The principal is the Rev. J. H. Harris, D. D. fellow of Clare Hall, Cambridge; vice-principal, Rev T Phillips, D. D. of Queen's College, Cambridge; first classical master, Rev. C. Matthews, M. A. of Pembroke College, Cambridge; second classical master, Rev. W Boulton, B. A. of Queen's College, Oxford. Mathematical department—Rev. C. Dade, M. A. fellow of Caius College, Cambridge. French language—Mr. J. P. De la Haye. English—Messrs. G. A. Barbor, and J. Padfield. Drawing—Mr. Drury. A preparatory school is attached to the college.

FROM the last annual report of the venerable Society for Promoting Christian Knowledge, in England, we extract the following paragraph:—

"In the year that has just closed, the expenditure has amounted to £.72,212 4s. 9d.; the number of Bibles distributed to 60,668, the number of Testaments and Psalters to 79,164, the number of Books of Common Prayer to 151,702, the number of religious books to 115,927, and the number of tracts to 1,197,443."

EPISCOPAL ACTS.

In the Diocese of Massachusetts.

On the 13th January, 1830, St. John's church, Northampton, was consecrated to the service of Almighty God by the Right Rev. Bishop Griswold. Morning prayers were read by the Rev. William Wheaton, of Hartford, Connecticut, and the sentence of consecration by the Rev. Mr. Strong, of Greenfield. Sermon by the bishop, from 1 Kings ix. 3.

In the Diocese of Pennsylvania.

On Sunday, January 3, 1830, the apostolic rite of confirmation was administered in St. Paul's church, Philadelphia, by the Right Rev. Bishop White, to 28 persons.

On Sunday, the 24th of January, in St. Luke's church, Germantown, Mr. George P. Giddings was admitted to the holy order of deacons by the Right Rev. Bishop Onderdonk. He was presented to the bi-

shop by the Rev. J. Rodney, jun. rector of the church.

In the Diocese of Virginia.

On the second Sunday in Advent, December 6, 1829, in the Episcopal church in Staunton, Mr. John Alexander Adams, of the Episcopal Theological Seminary of Virginia, was admitted to the holy order of deacons; and the Rev. Ebenezer Boyden, rector of the said church, was admitted to the holy order of priests, by the Right Rev. William Meade, D. D. assistant bishop of the diocese of Virginia; the Rev. F. W. Hatch, Rev. J. E. Jackson, and Rev. Charles Page, being present and assisting.

The new edifice in Portsmouth, built for the use of the Episcopal Church, was consecrated to the service of Almighty God, January 10th, 1830, by the Right Rev. Bishop Moore, by the name of Trinity church.—At the same time and place, the Rev. Z. H. Goldsmith was admitted to the holy order of priests.

In the Diocese of North-Carolina.

On the fourth Sunday in Advent, December 20, 1829, the Right Rev. Bishop Ravenscroft consecrated a new church at Raleigh.

In the Diocese of Nova-Scotia.

On the fourth Sunday in Advent, December 20, 1829, the Right Rev. and Hon. John Inglis, D. D. lord bishop of Nova-Scotia, held an ordination in Halifax, and admitted Mr. Joseph Hart Clinch to the holy order of deacons, and the Rev. Samuel Edwin Arnold to the holy order of the priesthood. They were presented to the bishop by the venerable Archdeacon Willis, and the usual oaths were administered by his lordship's chaplain, the Rev. E. Wix, A. M.

Obituary Notice.

Died at Lancaster, Pennsylvania, on the 25th January, 1830, after a fortnight's illness, the Rev. Joseph Clarkson, in the 65th year of his age.

From "Affection's Offering," for 1830.

*Lines to the Memory of a lovely little Girl.
By a Mother.*

Still her tones of endearment breathe sweet on my ear—

Still fancy will picture her melting blue eye;
And, oh! every smile to my heart was so dear,
I could not believe my lov'd Mary would die.

Oh, my Mary! thou dear little angel of light,—
On earth thou wert all that an angel could be,—

The last thoughts of my bosom thou art ev'ry night,—

The sigh of the morning is prompted by thee.

When the still lapse of time shall have soften'd the woe

That rends the fond heart of a mother for thee,

From my lips the warm praise of thy beauties shall flow;

For, oh! they will ne'er be forgotten by me.

When the father, whom Mary so sweetly resembled,

Can hear her dear name without wounding his breast,

I may tell him how often I tenderly trembled
For the fate of the beautiful flower I prest.

For, oh! thou wert clasp'd to the heart that now mourns thee,

With all the affection a mother's had known;
How often these arms have endearingly borne thee,

Whilst soft round my neck thou didst circle thine own.

Thou wert the bright sunshine that chas'd away sadness,—

Thou wert the fair spirit of peace and of love—

And thine was the laughter of innocent gladness,—

An angel in beauty—in softness a dove.

And, do I then weep that my Mary possesses
Transcendently more than to angels are given?

Oh! could I but soothe the wild throbs that oppress

My heart—I'd not wish to recall her from heav'n.

Hymn for Christmas Day.

(From the Christian Remembrancer for Dec. 1829.)

Hail to the Son of Man! who came
With man kind brotherhood to claim;
To feel his want, his care, his pain,
And teach by suffering to sustain;
To tread life's darkest path, and show
How safe the feeblest step may go,
Propp'd by the staff God's word hath given,
And guided by the light of Heaven!

Hail to the Son of God Most High!
Who came for fallen man to die;
And pay, Heaven's pitying grace to win,
A boundless price for boundless sin!
Star of Jacob! yield thy ray;
Sun of Zion! spread thy day;
Son of Man! thy mercy show;
Son of God! thy help bestow!

St. Abbs.

R. P.

Calendar for March, 1830.

3. Ember Day.

5. { Ember Days.

6. {

7. Second Sunday in Lent.

14. Third Sunday in Lent.

21. Fourth Sunday in Lent.

25. Annunciation of the Virgin Mary.

28. Fifth Sunday in Lent.